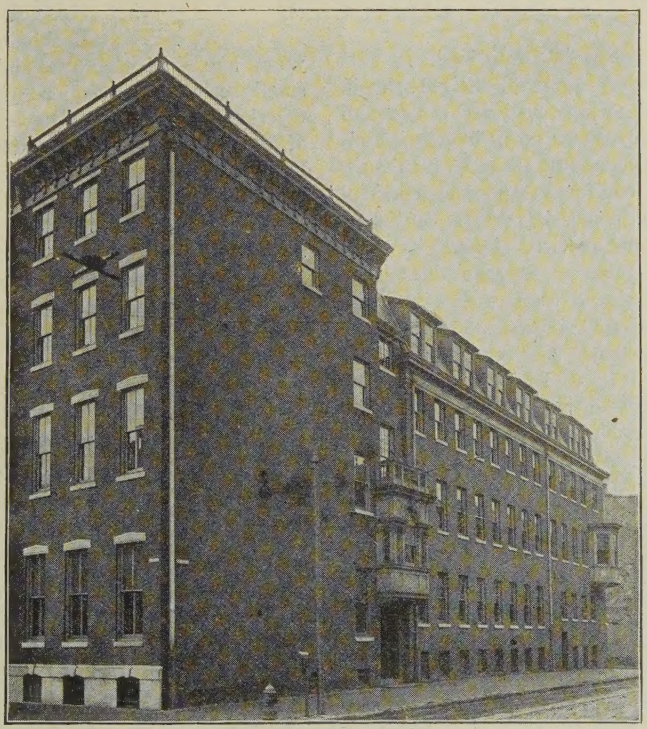
Vol. XIX No. 2
Of the Church—By the Church—For the Church
Luther League Review

The Luther Hospice for Young Men

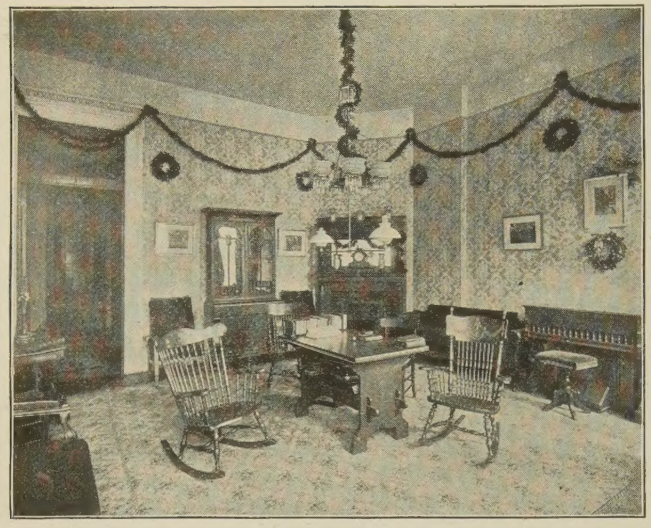
BY REV. J. F. OHL.

WHAT is a hospice? And where and what is the Luther Hospice? A hospice, in the Inner Mission sense, is a place where persons who do not wish to go to a hotel or to the average boarding and lodging house can find permanent and transient accommodations of a superior kind at a moderate price, together with all the refinements and wholesome influences of the Christian home. Thirty-one separate institutions of this kind, and one hundred and twenty-five connected with the so-called "Herbergen zur Heimath," are to-day found in Protestant Germany, with upwards of twenty-five in other European countries.

On the 1st of September, 1905, the Inner Mission Society of the Evangelical Lutheran Church opened a similar institution at No. 157 North Twentieth Street, Philadelphia. It is known as "The Luther Hospice," and is designed especially for young men of the Lutheran Church who come to Philadelphia either



The Luther Hospice for Young Men, 157 North 20th St., Philadelphia.



The Sitting Room.

to study or to engage in some business pursuit. Located in a pleasant neighborhood, within easy reach of the business center and the educational institutions of the city, modern in its appointments, and neatly furnished, it affords all the comforts of a quiet, cheerful home at the lowest possible rates consistent with good board and service. Among its especially attractive features are the fine, large dining room, the sitting room with organ, the social room with piano, books and periodicals, and the roof garden. The capacity of the house is between forty and fifty.

But with all these physical comforts the Hospice is not meant to be a mere boarding house. Its chief purpose is to serve as a *Christian home,* in which the spiritual man will also find nurture and support. No one needs the nurture and protection of such a home more than the young man who is perhaps for the first time removed from the wholesome atmosphere of the Christian family and brought into close contact with the numerous demoralizing influences of a large city. Left without friendly advisers, exposed to many temptations, and often compelled by lack of adequate means to find quarters in a cheap boarding house located perhaps in a vile neighborhood, it need not be a matter of astonishment if he is quickly caught in the current that sweeps him away from the Church and everything spiritual. Against this current, which only those of nurtured character successfully resist, the Hospice seeks to erect a barrier in its endeavor to actualize as nearly as possible the life of the Christian household. Family worship is held every evening, the young men are encouraged to attend service on the Lord's Day, and good counsel is never denied those who need or seek it.

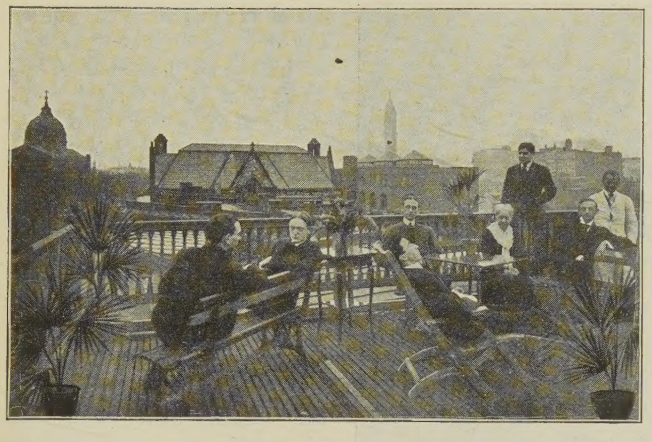
The Housefather of the Luther Hospice is the Rev. F. N. D. Buchman, who about two years ago, had begun a similar work on a small scale in connection with his parish at Overbrook. Following the call of the Board of Managers of the Inner Mission Society, Mr. Buchman merged the Overbrook work into the present institution.

Luther Leaguers will do a good service when they direct young men coming to the city to the Hospice, and pastors are especially requested to do so.

Whenever there is room transient guests will also be entertained.

Further information can be obtained by addressing the Rev. F. N. D. Buchman, Luther

The Social Room.



The Roof Garden.

Hospice, No. 157 North Twentieth Street, Philadelphia.

An elder in a certain church, in the absence of the minister, had to take the pulpit at the last moment. He got through the first part of the service all right, but, on getting up to give the sermon, found his difficulty. He started with: "Brethren (pause)—b-b-brethren—(pause)—b-b-b-brethren, if any of you wants the conceit taken out of you, come up here."—Selected.

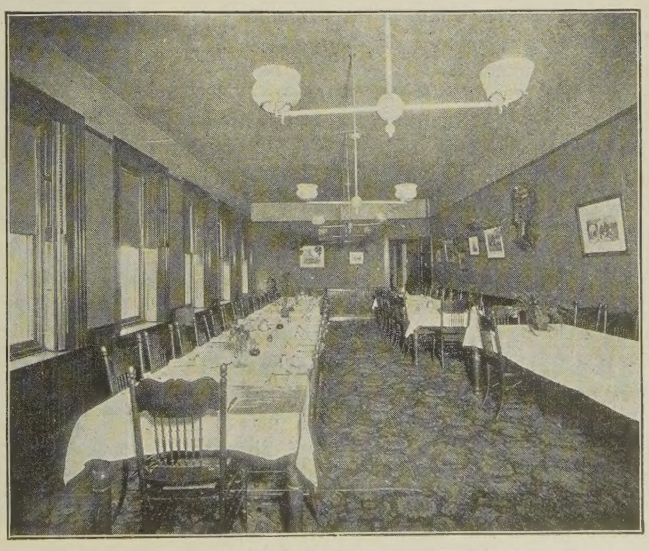
The Inner Mission Society

Of the Evangelical Lutheran Church

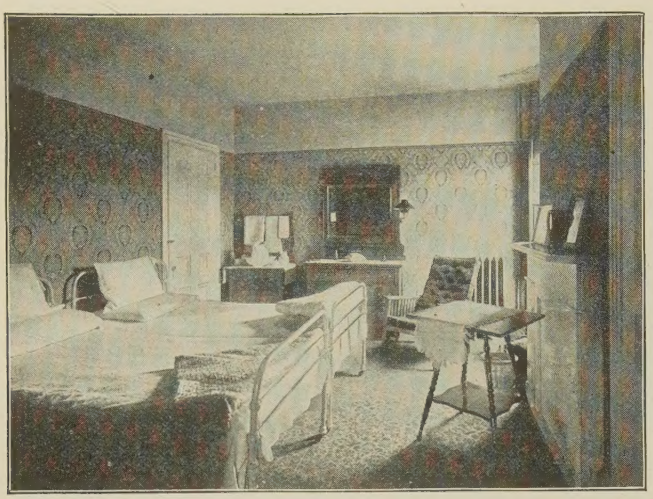
THE society known by the above name, organized by members of our Church in Philadelphia and under whose direction the Hospice referred to in the preceding article is conducted, has issued a little pamphlet about the Inner Mission movement entitled "What, Why, How," from which we print the following:

The great Inner Mission movement, which as an organized force took form under Johann Hinrich Wichern in 1849, is the Program of Christianity realized. In his famous address at the Church Congress held in Wittenberg, September 21-23, 1848, to consider the grave religious and social problems that then confronted the Church and loudly called for solution, Wichern, after pointing out in glowing language the heathenizing and destructive processes at work among all classes, said: "The time has come when the entire Evangelical Church must make the Inner Mission her work, and demonstrate her faith by her love. This love must burn in her as the torch lighted of God, to show that Christ lives in His people. As the whole Christ reveals Himself in the living Word of God, so must He also manifest Himself in divine acts; and the highest, purest and most churchly of these is saving love. If the Inner Mission be viewed in this light, the Church will have a new future before her."

For a century and more before Wichern's time, efforts had been made in the Evangelical Church of Germany to realize this Program of Christianity; but all of them were of an individual and private character, and did not affect the Church and society as a whole. It



The Dining Room.



Double Room.

remained for Wichern to unite these forces, to give the impulse to multitudes of new undertakings, and to inaugurate a movement that is to-day not only leavening the entire Evangelical Church of Continental Europe, but influencing most powerfully the spirit and methods of Christian work the world over.

The Inner Mission, as its name implies, is a missionary activity within the pale of nominal Christendom, where, as Wichern maintained, there is need of as much missionary zeal as in the field of Foreign Missions. It must, however, not be confounded with the work of Home Missions. The latter is directed to the gathering and spiritual care of the scattered members of the household of faith; the Inner Mission seeks to reach the imperiled, the indifferent, the ignorant, and the fallen. It is still further differentiated from Home Missions by the fact that in this labor of love it combines a large benevolent activity with the communication of the Word. "It does not overlook any internal or external need, the relief of which can be made an object of Christian love." It ministers to the bodies as well as to the souls of men, and by doing both endeavors to save the *whole* man for this world as well as for the next. Its work is, therefore, directly personal and individual, without distinction of class, person or previous condition. Like the Good Shepherd it *seeks* those that need to be helped; like the Good Samaritan it *investigates, feels* and *serves;* and in this service, which is pre-eminently Christian as distinguished from mere humanitarian effort, it enlists not only hundreds of zealous ministers and thousands of the laity, but over two thousand "deacons" or "brothers" and fully fifteen thousand deaconesses specially trained for the work.

But it would be a mistake to assume that the Inner Mission addresses itself only to the so called lower classes. It does not lose sight of the fact that among the educated and well to do there are also many, who, yielding to the seductions of wealth, the spirit of the times, and those forces by which Christian principles and practices are undermined, have had their hearts alienated from the Gospel of Christ and the things of the Kingdom of God. These, too, the Inner Mission, therefore, seeks to reach by the fearless preaching of the Word, the circulation of Christian literature, the public discussion of the questions of the day on the basis of Scripture, and like means. Thus the Inner Mission also becomes a power in the thinking and conduct of the better classes of society.

Single Room.

Why are the principles and methods of the Inner Mission advocated for America? Because here the same destructive forces are at work that made the Inner Mission a necessity for Germany. The inventions and scientific investigations of the past fifty years, the revolution in business methods, the rapid accumulation of wealth, the extraordinary growth of the cities, the increasing importance and, by no means always salutary, influence of the press, the enormous demands made upon mental and physical energy, the growing indifference to the religious training of the young in school and family—these and numerous other causes have wrought vast changes in modes of thought and life, and have brought into prominence many grave economic, social and moral problems.

Perhaps nowhere are these so grave and so difficult of solution as in the large cities. Here life is most strenuous and materialistic. Here, right alongside of the greatest comfort, the highest intelligence, the purest morality, and the noblest philanthropy, are also found the most abject poverty, the densest ignorance, the most hideous forms of vice, and the grossest corruption. Here class distinctions are most marked, and the contrast between the extravagant luxuries of the opulent and the enforced economy of thousands of the wage-earning classes is most pronounced. Here many children of the idle rich who "have so many houses that they have no homes," equally with those of the very poor, whose "home," if such it can be called, is often but a dark, unventilated, overcrowded hovel, lack all those saving influences that, next to those of the Church, are most efficacious in the development of moral character. Here young and old come into daily contact with the forces that help to dechristianize society, and to make those that were once of the Church indifferent and even hostile to her teachings and claims. Here, too, are met in largest number those who have never yet been savingly reached by the Gospel; who regard the churches about them (often not without reason) as institutions selfishly serving a class instead of the mass; and who, misunderstanding true Christianity because many of its professers have not the mind that was in Christ Jesus, will have little or nothing to do with it.

It is to meet conditions like these that the principles and methods of the Inner Mission are advocated for America. The Church must come into living contact with the masses. She must recognize their needs. She must enter into genuine sympathy with them in all their doubts and difficulties, their struggles, trials and temptations. She must literally go out into the streets and lanes to seek the indifferent and erring, "the poor, maimed, halt and blind." She must be the helper of the sick and the needy, the comforter of the forsaken and distressed. She must be a "house of defence" for the tempted and imperiled. She must lay aside every distinction of class and nationality, touch the lives of all from the highest to the lowest, make it evident to them that she is seeking them for *their* good and not for her own profit, demonstrate at all times and in all places that the Gospel she preaches is a Gospel of love and good-will to men, and whilst doing this work, must ever bear in mind that she is only serving Him who said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto *Me.*"

On the 4th of January, 1849, as the direct result of Wichern's powerful plea at the Wittenberg Church Congress, the "Central Directory for the Inner Mission of the German Evangelical Church" was organized in Berlin. A similar organization came into existence in Philadelphia, May 9, 1902.

Inasmuch as the prime requisite for the building of the Kingdom of God is not money, but laborers, the "Inner Mission Society of the Evangelical Lutheran Church" will endeavor, first of all, to find those in sufficient numbers in established congregations, who, having the proper qualifications of heart and mind, are willing for Christ's sake, and as their time and ability will permit, to work along the lines indicated in its Constitution. These, and others who were ready to give their moral and material support, it asks to have organized into *Congregational Inner Mission Societies* for systematic neighborhood visitation (to find our own, as well as those not reached by any Church, and to establish friendly relations with these); for work among children and the young generally (in Day Nurseries, Little Children's Schools, Reading Rooms for boys and young men, Sewing Schools for girls, etc.); for the relief of the indigent sick and the worthy poor; and for all such ministrations as will bring good to body, mind and soul, after the example which the Lord Jesus

(*Continued on page 24.*)

A Daily Sentiment for the Season of Lent

Selected From George Matheson's "Voices of the Spirit"

BY THE LITERATURE SECRETARY.

"All these worketh that one and the selfsame Spirit."—I Corinthians 12:11.
"If any man have not the Spirit of Christ, he is none of His."—Romans 8:9.

ASH WEDNESDAY, FEBRUARY 28.

"The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass."—Isaiah 40:7.

What! the Holy Spirit a destroyer! I thought He was the source of life. I would have expected it to have been written, "The grass withereth because the Spirit of the Lord doth *not* blow upon it." Here for the first time the breath of the Spirit is said to give not life, but death. Yes, but is not death the prelude to life? "That which thou sowest is not quickened except it die."

O Thou divine Destroyer, Thou crucifier of sin, Thou abolisher of Death, we worship Thee.

Spirit of Calvary, Spirit of the redeeming Christ, blow upon our deadness that it may die. Wither all in my heart that would wither Thy word. Wither its pride, its self-seeking, its vanity. Wither its malice, its hatred, its envy, its all uncharitableness. Wither its preference for the seen and temporal, its estimation of the dross above the gold.

THURSDAY, MARCH 1.

"The Spirit of God moved upon the face of the waters."—Genesis 1:2.

O Thou Divine Spirit whose breath preceded all things, I am seeking to invert the order of Thy work. I am asking for other things before Thee. I am crying for light, for sun and moon and star, for the green herb, for the bird of heaven. I am forgetting that without Thee the light would not charm, the grass would not grow, the bird would not sing. Come Thyself first of all and move upon the face of the waters.

FRIDAY, MARCH 2.

"My Spirit shall not always strive with man."—Genesis 6:3.

No, not always; there shall be peace at the last. It is not possible that there can be two eternal powers; one must conquer and be all in all. Shall it be the flesh or shall it be the Spirit? The deluge shall answer that question. All flesh shall be destroyed; all carnality shall be drowned; all worldly lust shall be buried in the waves and love shall reign supreme. O glorious prophecy, thou redeemest the darkness of the flood. Thou art already the dove upon the waters, but thou tellest of a higher rest than that of Ararat. Thou tellest of a time when there shall be no more sea, no more passion, no more sin.

SATURDAY, MARCH 3.

"And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the Spirit of God is?"—Genesis 41:38.

One would have thought the fact would have been a disqualification in the eyes of Pharaoh. Pharaoh was a worldling; how could he respect that which was unworldly? All his motives were guided by the interests of the hour; how could he welcome a man who belonged to the immensities and eternities? It is because eternity includes the present hour, and he who has the spirit of eternity has also the spirit of the time. Think you that an atheist master would consent to have an atheist servant? Nay, he would know that the temporal work would not be well done. He who would do well the temporal work must be beyond the time. No man can steer his way through the ocean of life whose eye is not on the stars. Wouldst thou be fit for thy service? then must thou be higher than thy service.

FIRST SUNDAY IN LENT, MARCH 4.

"I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass."—Exodus 31:3-4.

What! for so base a purpose as that? To fill a man with the Spirit for the sake of devising cunning works, to inspire him with wisdom and with understanding and with all knowledge for no other end than that he may work in brass and iron—it seems a most lame and impotent conclusion. I could understand a man being inspired to teach, I could understand him being inspired to prophesy, I could understand him being inspired to live a life of unworldliness; but to fill him with the Spirit for the sake of life's common round, to inspire him with a view to perform duties seemingly the most menial and the most undivine, is not this a degradation of the fountain of living waters? No; it is an elevation. The glory of every spirit is its power to manifest itself in the smallest things.

MONDAY, MARCH 5.

"The Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders."—Numbers 11:25.

The message which comes to me through the cloud, comes to me as a message for humanity. It first clothes me in the spirit of peace, and

then it takes the spirit it has put upon me, and puts it on my fellow laborers. It enables me to feel that I have one common burden with those who work by my side. It tells me that I am never so little alone, never so near to the mass of mankind, as under the shadow of the night. We do not all meet under the sunbeam, but we all meet under the cloud. The cloud is the true conductor of the electric spark of love. It carries my life into your life, my thought into your thought, my heart into your heart. It finds an entrance through the walls of separation which prosperity has reared between man and man, and unites the soul of David to the soul of Jonathan.

TUESDAY, MARCH 6.

"And it came to pass that when the Spirit rested upon them, they prophesied."—Numbers 11:25.

It was because the Spirit was *"abiding* upon them." It was not a momentary flash, it was not a sudden ebullition, it was not an excited rhapsody; it was the conviction of a dove-like calm. There are a hundred things lying at my feet which I cannot see for want of calmness—want of the dove-like rest. Why is Hagar in such distress in the desert? There is a well of water before her very eyes if she would only look at it. But she cannot look at it. It is not want of sight that prevents her from seeing it; it is want of spiritual rest. If she were only calm she would get a revelation, a revelation that has been waiting for her a long time, written on the desert sands. But she is not calm. Her heart is on fire, her nerves are in motion, her soul is ill at ease. She is a stranger to spiritual rest.

WEDNESDAY, MARCH 7.

"Lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain or into some valley."—II Kings 2:16.

Strange that such dangers should be attributed to the possession of God's Spirit. And yet the dangers are true. The man who has got the Spirit has to beware of two extremes—the mountain and the valley. He may be lifted up to such a height of ecstasy as to become unpractical; he may be cast down into such a depth of self-abasement as to become morbid. A man without the Spirit is in neither of these dangers; he has neither the sight of the divine to elevate, nor the contrast of the human to depress; it is easy for *him* to keep on the plain. But the man of the Spirit has, like Paul, both his third heaven and his thorn. He may be exalted above measure or he may be sunk in depths that are fathomless; he may forget the actual perils of the way or he may cry in the bitterness of his soul, "O wretched man that I am!"

THURSDAY, MARCH 8.

"The pattern of all that he had by the Spirit, of the courts of the house of the Lord."—I Chronicles 28:12.

Say not that matter is vile, say not that beauty is sensuous, say not that the forms of earth are the antithesis of the kingdom of God. There is a room within thy heart which God has dedicated to the beautiful; thou callest it the imagination. Let the Spirit furnish that room. Let it say to this inner chamber, "Let there be light," "Let there be a firmament," let there be herb and plant and tree. Let Him hang upon the walls the brightest and fairest forms—forms too bright and fair ever to be seen below. So shalt thou know that thy imagination had its birth in heaven, that the fountain of the stream of beauty has its home above.

FRIDAY, MARCH 9.

"Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst."—Nehemiah 9:30.

God is said to have sustained Israel by the Spirit first, and by the manna afterwards. We should have looked for the reverse order. But the Heavenly Father knows that no amount of manna will permanently quell hunger, as long as there is a hunger of the spirit. It is in vain to provide a couch of down, if there is an unrest within the *heart.* It is in vain to supply strains of music if there is a discord in the soul. It is in vain to spread the banquet if there is a burden on the spirit. But if the heart be already rested it will find peace everywhere, if the soul be already tuned it will find music everywhere, if the spirit be already fed, it will find a banquet everywhere.

SATURDAY, MARCH 10.

"Yet many years didst Thou forbear them, and testified against them by Thy Spirit."—Nehemiah 9:30.

Spirit of Christ, reveal to me the promise of love that is hid in the rebuke of a heavenly Father. When I am oppressed by the weight of conscience, tell me that the weight which oppresses me is the burden of a Father's care. When I am appalled by the impurities of my past life, tell me that the eye which reads the impurity has received its light from Thee. When I stand afar off and beat upon my breast and say "Unclean, unclean," tell me that this is the time in which I go down to my house justified.

SECOND SUNDAY IN LENT, MARCH 11.

"By His Spirit He hath garnished the heavens."—Job 26:13.

Nothing shines by its own light. The radi-

ance of everything is a borrowed radiance; all things live by the life of others. One star differeth from another star in glory, yet the one cannot say to the other, "I have no need of thee." The universe depends on each one as much as each one depends on the universe. If one of the least of these should perish there would be a crash of all worlds. What is that law which I call gravitation but the sign of the Son of Man in heaven? It is the gospel of self-surrender in nature. It is the inability of any world to be its own center, the necessity of every world to center in something else.

(*Continued on page 24.*)

"ANCHORED"

By
MRS. E. C. CRONK

First Prize Story in the LUTHER LEAGUE REVIEW's Competitive Contest.

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CHAPTER III.

"WHERE do you live, Dick?" asked Colonel Alston, one night after Dick had been in his office for about a month.

Dick's face flushed uncomfortably.

"I sleep at one place and take my meals around most anywhere."

"Where do you sleep?"

Colonel Alston had such a direct way of asking a question that it flashed over Dick that he knew all about the cellar hotel. He saw himself cast off and in the police court.

"There ain't anything wrong about it. We don't do any harm, and I don't let the fellows ever strike a match or smoke."

"I didn't say there was anything wrong about anything. I just asked where you sleep. Or, wait a minute, and I will walk home with you as you go."

Dick gave him a quick look of apprehension. He did not understand why Colonel Alston was so anxious to see where he stayed.

"It will be a good piece out of your way," he said, evasively.

"Oh, that's all right. I have been in the office all day and I need a walk."

They started off together. A vague idea of slipping off from Colonel Alston as they passed along a crowded street occurred to Dick. But that meant the loss of his position and possible loss to Mary. He might show him just any of the houses back in some of the alleys, but then Colonel Alston might propose that they go in. If he told him the truth? There seemed nothing else to do. He raised his face to the Colonel's.

"See here, if I tell you the truth, you ain't going to give me away, are you?"

Colonel Alston was interested, and as puzzled as he was interested.

"We have trusted each other so far, haven't we, Dick?"

Then Dick began to feel a pride at the thought of showing his enterprise to Colonel Alston. As man to man he could talk of his business.

"The boys will all be asleep," he said. "Sam Gray has been making the beds for me, since I have to stay so late at the office, but you can see how I have things fixed.

"Watch sharp for the cops," he said, as they neared the warehouse, "and when no one is watching, follow me."

He darted down through the coal shute, leaving his friend regarding his disappearance with consternation.

"Come on. I'll help you down," he called.

The Hon. Samuel Alston looked about him in dismay, and disappeared from the streets of his native city as he had never disappeared before.

He followed Dick across the cellar floor. He could see nothing except the light at the other side. Suddenly Dick stopped. He pointed to the sign. He pointed to the boys sleeping side by side. His fear had disappeared and he was proud to have a friend who could view his success.

"I have cleared $25 on it," he proudly whispered.

Colonel Alston caught Dick's hand. He could not utter a word. To be suddenly spirited from the world in which he had lived for thirty-five years into this underground world, with its dirty, friendless population, gave him a sensation he had never known before. He had always had a vague interest in the waifs of the street. He had sent contributions to many charity dinners for them, but he had

never before been brought so close to them. The damp atmosphere both chilled and stifled him, as he looked down at the little fellows, who regarded it as the atmosphere of warmth and shelter. He was filled with horror as he thought of the beds of those who had no money, if such refuge as this was sought by those who could pay for it.

The train of Dick's thoughts was entirely different.

"It's a pretty fine place, ain't it?" said he, with pride. "It's sort of dark, because, of course, the cops would see any lights we had down here, so we just have to get along with the lights from the street; but it's a heap better than moving around from one box to another, or freezing on the roofs, like we used to. I could fill it full every night, but I have to be careful about the kind of fellows I let on to it."

"Are there so many boys who do not have any homes?" asked Colonel Alston, in the stifled whisper that seemed to belong to the place.

"Many? Well, I should rather say. I reckon I know a hundred of them, sleeping out without any cover tonight. I did it for three years. It don't hurt you. Makes you tough. I hate to see girls have to do that way, though. I couldn't stand to think of Mary growing up that way. That's why I took her 'round there to Miss Calloway's."

Colonel Alston turned to go.

The impure air, or what he had heard and seen had sickened him.

"We must get these boys out of this, Dick."

Dick looked up in alarm.

"I thought you were not going to tell."

"Oh, I don't mean that. We must fix you a better place. A fellow, that is, as fine a hotel man as you are, ought to have better accommodations. We will talk it over tomorrow."

As he walked homeward in the chill air of the November night, the warmth of his great coat smote him as an accusation. When he opened the door to his apartments and a flood of warmth and light greeted him, he felt a sting in the greeting. When later he drew the soft, warm down over his shoulders, he thought of the coarse, ragged, dirty comforts that covered the boys who lay sleeping on a cellar floor, and of the hundreds that Dick Hall said slept without any covering except the rags they wore all day.

His mind was full of plans. He cast hither and thither for some suggestion of relief. To give them money would be an easy task, but to give them real help—how was it to be done?

When Dick appeared at the office next morning, he was full of hopes and fears.

"See here, Dick," said Colonel Alston, "I worked out a plan last night. I have a ten room house down on Mangum street. Suppose we fix it up and run a lodging house for the boys. We might even make enough of a success of it to call it a home. Any fellow who can make a hotel success with the equipment you have had, certainly can make a greater success of this one. You know the boys, and you know how to work with them. That is the trouble with most of these enterprises. They put someone in charge who never really understands or reaches the boys."

For many hours and for many days they talked and planned together. A few weeks later the house on Mangum street displayed a sign:

BOYS' HOME.
Beds Five Cents a Night.
DICK HALL, - Proprietor.

The ten former guests of the Hotel Majestic Annex moved in the first night. In a week every bed was full.

The next week a sign went up on a house on Terry street:

BOYS' HOME NO 2.
Beds Five Cents a Night.
DICK HALL, - Proprietor.

Colonel Alston objected to charging anything. He was eager to do all he could for the lads who had had no one to do anything for them, but Dick overruled him.

"It's lots better for the boys to pay something. Makes them respect themselves and feel a little pride. When a fellow's down on his luck, I help him out, but they get no account and trifling when you do everything for them."

So Colonel Alston contented himself with helping the boys to find positions, advising them in many ways, while Dick regulated the financial affairs of the home.

"That's the kind of boy the world is going to hear from. You might bury him under mountains, and he would work his way out," Colonel Alston said to the superintendent of the High School one day, as they talked of Dick's high standing at school, despite all of his other work.

(To be continued.)

Luther League Topics

Biblical Topics Reviewed by Rev. C. Armand Miller, D.D.

First Sunday in Lent. March 4, 1906.

The Benefits of Baptism

Mark 16:16, Acts 2:37-42.

Questions to be answered in brief papers: What are the benefits of Baptism? What is the necessary condition of receiving these benefits? How can we keep our Baptismal covenant?

Lessons for our own lives: 1. See how God provides, in our Baptism, those things which we most need. "Forgiveness, deliverance, salvation." Pardon for the past, power for the present, blessedness for the future. Who can say that he does not stand in need of these things, or that he could do without them and retain any hope of victory now or hereafter? The sin and guilt that separate us from God must be covered; the strength of the old enemy in our hearts and lives must be overcome; the everlasting salvation must be given, or we are condemned, entrapped and hopelessly lost. Whoever does not perceive and feel this is all the more completely lost, because, not realizing his condition, he will refuse the means of escape from it. In Baptism the comprehensive gift is offered and bestowed. For Christ has, in Himself, forgiveness, deliverance and salvation. And "as many of you as have been baptized into Christ have put on Christ" (Gal. iii, 27). Through the water of Baptism the Holy Spirit comes to us, and the one office of the Holy Spirit is to bring us into communion with Christ. Water has no power, indeed, to work these wondrous results. But Christ has, and He is pleased to offer Himself to us, by the Spirit, through Baptism.

2. Yet we may lose the gifts which Baptism brings to us. For it is no magical charm, which, without regard to our inner life by the mere outward performance of a ceremony, irresistibly effects our salvation. No man can receive forgiveness, deliverance and eternal life, except by faith. Baptism accomplishes that for which it was appointed to "all who believe." Not to the unbelieving. That necessary condition—faith—is indispensable whether the gifts are offered through the Word preached, or connected with visible elements in the Sacraments. It is for us, then, to accept with simple trust in the words and promise of God, the Christ, with all His merits and benefits, who is brought to us, by the Spirit, in our Baptism. It is for us to hold fast to Him by faith, as we continue to lead, day by day, the life into which we have entered, through Him, in our Baptism. Our helplessness, our utter dependence upon His gifts, and our reception of all that is needful for us on the sole condition of the faith which alone can be the channel of the divine grace, are nowhere more clearly emphasized and illustrated than in Baptism. May our faith, in His sight, be never reproved.

Second Sunday in Lent. March 11, 1906.

The Washing of Regeneration

Titus 3:4-7.

Questions to be answered in brief papers: What does the Bible say as to regeneration and Baptism? Why must we be born again? Why is Baptism called a "washing of regeneration"?

Lessons for our own lives: 1. Man is helpless to obtain or secure for himself the new Life. And this is according to the analogy of all Nature. The scientific law is fixed, and agreed upon by all competent scientists, that there is no such thing as the beginning of life, except as produced by life which precedes. The distinction between the dead, or inorganic, matter and the living, or organic, is absolute and, from the side of the dead matter, impassable. There is a great gulf between the grain of sand and the smallest, weakest seed, and nothing in the kingdom of the dead nature, to which the sand belongs, can possibly produce the mysterious thing which the seed has and the sand has not—Life! And the truth is equally valid in the higher kingdoms, the kingdom of the natural man and of the spiritual man. No man can by any power of his own reach up and enter into the kingdom of the spiritual. The only way in which the particle of soil can possibly become living is for some living thing from the higher kingdom "from above" to reach down, the root of a tree, or of some plant, and touch it with life, and take possession of it. And the only way for a natural man to become living, with the spiritual Life, is for him to be born again "from above." "Except a man be born of water

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 27 by Luther League Review, Box 876, New York, N. Y.

and of the Spirit he cannot enter into the kingdom of heaven." In that kingdom there is but one source of Life. "He that hath the Son hath the Life, and he that hath not the Son hath not the Life." The Son, who is the Life, comes to us through the "washing of regeneration," and makes us living. There is no other way than through the touch of His Life entering into our lives and taking possession of us. The difference between the mineral and the vegetable kingdoms is no greater than the difference between the kingdom of the natural and the spiritual. And there can be no entrance in either case from the lower into the higher kingdom, save as the powers of the higher reach down into the lower and effect the transformation.

2. The cause for our gratitude is that God has put within our reach the simple, tangible and efficient means of receiving the Life: that He offers to us the new birth and desires that not one of us should fail of its acceptance: that, so far as He is concerned, no one need remain in the lower plane of existence, in contact only with the things of this world, dead to all the blessings and privileges of the kingdom that is His. Who will despise His grace, or count it a little thing that we may have and continually enjoy not only Life with Him, but His Life in us!

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Third Sunday in Lent. March 18, 1906.

The Significance of Baptism

Ephesians 4:20-24.

Questions to be answered in brief papers: What does Baptism signify? What is the new man? Why is there need of daily repentance?

Lessons for our own lives: 1. The permanent efficacy of Baptism is a blessed fact. It signifies a daily communion with God, into Whose communion it has first of all introduced us. "The word of promise which it communicates is reapplied with every remembrance of one's Baptism." It is the seal of the covenant of grace which God made with us once and forever, and which is thus always in force upon the condition then unalterably fixed." (Dr. Jacobs in "A Summary of Christian Faith.") Luther says: "Repentance is nothing else than a return to Baptism. . . . Our Baptism is not something past, which we can no longer use when we have fallen into sin." The soul conscious of sin, and longing for the assurance of forgiveness has no surer ground for comfort, no simpler way to secure it, than to recall and rely upon the covenant of grace, the pledge of pardon, which God has already given in the Baptism which brought that individual soul into the fellowship of the kingdom of Heaven. Not a new Baptism is needed for the new sin, but the revival of faith in the one Baptism already received, and in its promise, "He abideth faithful."

2. How many of us are accustomed thus to make much of our Baptism? To how many does the recollection of this individual covenant of God with each one come as a daily call to repentance and a daily source of faith? Do we use our Baptism, or do we leave it, with all its potency for daily needs, neglected and forgotten? Or if we remember it, is it only as something long ago done and finished? Not such is the teaching of the Scriptures and of the Catechism. And set, as we are, in the midst of so great and so many dangers, we are not wise to fail to make the most of every means of grace which the Lord has put within our reach. Strength for the tempted, comfort for the penitent, peace for the spiritually distressed, solace for the dying—all is there in Baptism, not as a past and lost bestowment, but as a present and sufficient possession for "all who believe." God forbid that with a treasure in our hands we should go hungry!

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Fourth Sunday in Lent. March 25, 1906.

The Meaning of Romans 6:4

Romans 6:4.

Questions to be answered in brief papers: Does the "burial" in Baptism refer to the mode of the administration of the Sacrament? How is the essence of Baptism shown in this text?

Lessons for our own lives: 1. "We are buried with Christ." Burial is the seal and assurance of death. Even more strongly to assert the Christian's abandonment of the old life than by calling him dead, the Apostle here says that he is buried. Christ in Joseph's tomb was not more completely cut off from all the thronging life of busy, ungodly Jerusalem, than is the Christian, with Christ in His sepulchre, cut off from all the sinful, selfish, godless life of the bustling world. Baptism unites us in a veritable reality with Him. We put on Christ. When He died, we died. When He was buried, we were buried. As He was unresponsive to all the allurements of selfishness and sin, so are we.

It helps us to force upon our thought this conception of our relation to all sorts of sin-

fulness. What have I, baptized into Christ, to do with the temptations to worldly pleasure, worldly ambition, worldly gain? Nothing. I am dead and buried. In so far as the blessings of Baptism are appropriated the fact is literally described. The man who is wholly Christ's is buried with Christ, so truly that for him whatever appeals to the old man, the carnal, self-loving, ungodly nature, are as if they were not and had never been. They find no more response in him than would the proffer of food to a corpse entombed.

2. We are risen with Christ. For Baptism, uniting us with Him, invites us also with His resurrection. When He rose, we rose. Not only buried to the old self-centered life, but risen to walk in "newness of life." That means "a new kind of life." The very quality of the life is different. With regeneration, which the grace of Baptism works in us, we come forth from the grave. But in a real sense it is a "new man" who has arisen. His aims are new, he seeks now the things of God, not his own. His affections are new. He does not love what he did love. Christ, His service, His Church, the salvation of the souls for which He died, these are the objects of his deepest love. To see Christ exalted, to help in making Christ King, this is his highest joy. It is, indeed, a new life. Men wonder at it and call it folly. Only those can understand it who have been buried with Christ and, risen with Him, have "tasted the good word of God and the powers of the world to come."

Helpful Lenten Books

REV. CHARLES L. FRY.

FROM the very beginning of the Luther League movement, one of the principal objects of the organization has been to increase the number of Lutheran books by American authors or translators, in the language of this country, and adapted to the peculiar needs of our Church's young people on this side of the ocean. The more assurance we can give to publishers that new volumes dealing in a fresh and vigorous way with truths which are vital to our faith and life will be eagerly welcomed by thousands of Lutheran purchasers throughout the United States, the greater will be the incentive to Lutheran scholarship, and the increase of general Lutheran intelligence.

During the season of Lent devotional literature rightly claims the largest share of attention, and every devout and thoughtful Leaguer ought to cultivate the habit of daily using some standard volume of spiritual meditations as an aid to his daily growth in grace. John Gerhard's world-famous classic in this sphere, translated by Rev. C. W. Heisler, D.D., and issued by the Lutheran Publication Society, deserves prominent mention. Dr. Heisler has also compiled the events of "The Passion of our Lord" in their exact historical setting, and a new edition of the beautiful little volume, designed particularly for the Lenten season, is just leaving the press. "The Way of the Cross," by Rev. C. Armand Miller, D.D.; "Meditations for the Passion Season," by Dr. Charles E. Hay, and "The Lamb of God," by Rev. G. G. Cooperrider, assign a definite daily portion of a few precious minutes reading for each day in Lent, from Ash Wednesday to Easter Eve, and this preparing the subject-matter ready to hand, for every one of the forty days in turn, is an attractive feature. All these books are sold at very moderate cost, not over fifty or sixty cents, and may be had by addressing the LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

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Daily Bible Readings.

Feb. 11. Septuagesima—Ezra 7:25-28.
Monday—Leviticus 14:1-7.
Tuesday—Isaiah 52:7-15.
Wednesday—Joel 2:28-32.
Thursday—Acts 2:37-42.
Friday—Acts 9:10-19.
Saturday—Acts 10:44-48.

Feb. 18. Sexigesima—Ezekiel 36:25-27; Matthew 28:19.
Monday—I Kings 19:1-21.
Tuesday—II Chronicles 35:1-19.
Wednesday—Ecclesiastes 7:1-29.
Thursday—Matthew 14.1-12.
Friday—Acts 26:1-32.
Saturday—Hebrews 11:32-40.

Feb. 25. Quinquagesima—Acts 7:54; 8:1.
Monday—Luke 3:7-18.
Tuesday—Acts 11:1-18.
Ash Wednesday—Acts 22:12-16.
Thursday—Galatians 3:26-29.
Friday—I Peter 3:18-22.
Saturday—Titus 3:4-7.

March 4. I Lent—Mark 16:16; Acts 2:37-42.
Monday—John 3:1-21.
Tuesday—John 3:22-36.
Wednesday—John 4:1-15.
Thursday—John 4:16-26.
Friday—John 4:27-42.
Saturday—Ephesians 5:25-27.

March 11. II Lent—Titus 3:4-7.
Monday—Numbers 21:7-9.
Tuesday—II Kings 5:1-13.
Wednesday—II Kings 5:14-19.
Thursday—I Corinthians 10:1-5.
Friday—James 1:18-21.
Saturday—Romans 7:14-25.

Frank A. Hartranft, Esq.

BY REV. H. E. CLARE.

FRANK A. HARTRANFT, Esq., died at his home, 4609 Wayne Avenue, Philadelphia, January 18.

Mr. Hartranft had been in poor health for more than a year. Last September he took an extended ocean voyage in the hope that he might thereby regain his health, and after six weeks he returned home, seemingly much improved. But his improvement was only a temporary rally. His friends soon realized that their hopes were disappointed. Yet no one was prepared for the announcement of his death. No one thought the end so near.

His death was very sudden. He retired at 10 o'clock on the 18th, and at 10:15 without a struggle his spirit passed away.

Mr. Hartranft was a member of All Saints Lutheran Church, Philadelphia, and at the time of his death was treasurer of the Church Council and superintendent of the Sunday-school. He was, in fact, the organizer of this congregation seventeen or more years ago, and to him his Church was very dear.

Mr. Hartranft's last hours were typical of his whole life. Though almost overwhelmed with business matters that were the more insistent for adjustment because they had been more or less overlooked or postponed on account of illness, he, nevertheless, left his office Thursday afternoon, the day of his death, to attend a meeting of a committee appointed by the Luther League of Philadelphia to arrange for noonday Lenten services. Thus throughout his whole life he subordinated the secular to the sacred. God was the supreme object of his love, and his Church was to him more than law offices or the luxurious quarters he occupied as president of the North Philadelphia Trust Company.

Few men are so busy as was Mr. Hartranft. As a lawyer, as a bank president, as a man intensely interested and actively engaged in many of the affairs of the Church at large, as a public spirited citizen and as a member of society, Mr. Hartranft's activities and responsibilities were many. Yet he always found time to attend all the appointed services of God's House, Sunday and weekday. Only physical inability, never business or social engagements, could keep him from the House of Worship. Here was a man who could truthfully say: "My soul longeth, yea, even fainteth, for the courts of the Lord."

Though he was a man signally honored in social, political, business and Church circles, there was nothing in the service of God that he regarded too menial for himself. He could preside with grace and dignity over a congregational meeting; but he could also take off his coat and do manual work for his Church. He was consecrated through and through.

Mr. Hartranft was an ardent Lutheran. He loved the Luther League so intensely because of its loyalty to all things Lutheran. He breathed the very spirit of the Church, so that wherever he was there was a Lutheran atmosphere. He was not only true to the con-

fession, but to the traditions and historic development of his Church. He loved her sacred rites and ceremonies and her precious forms of worship. His favorite hymns were: "The Luther League Rally Hymn" and "My Church, my Church, my dear old Church."

Mr. Hartranft was a model Leaguer. He exemplified in his life the practical principles of the League—loyalty to the Church and heartiest support to her pastors. Mr. Hartranft was a true successor of Aaron and Hur. He "stayed up" his pastor's hands. He was more than a loyal friend; he was a sympathetic confidant, a safe counselor and a reliable co-worker. There was nothing within the bounds of reason his pastor could ask him than he would not perform with manifest willingness and promptness. He was exemplary in all his relations to his pastor. Many feel his loss, but, next to the members of his own family, none more keenly than the writer.

An Active Leaguer Gone

Frank A. Hartranft Dead

BY WILLIAM C. STOEVER.

A GOOD man has fallen, one who will be missed from many scenes, for he was never idle, but engaged along many lines and manifesting interest and energy in everything which he undertook. His Sunday school teacher of forty years ago, standing by his lifeless form, said: "Frank was a good boy; he never gave me any trouble while in my class." He was early interested in his Master's work, and his last service upon earth was rendered in the arrangement of the coming Lenten services in St. John's Church. We had been friends for more than thirty-five years, being thrown together in the year 1870 in Messiah Church, when the carpenter shop on Oxford Street, near Broad Street, was its place of worship. When that congregation removed to the new building at Sixteenth and Jefferson Streets he was instrumental in the organization of a young men's society, and took an active part in its meetings, which were given to reading, studies and debates. He conceived the idea of studying law whilst engaged as a bookkeeper for his uncle, and his spare time was devoted to the preparation of his chosen profession. At the same time he was organist for a large congregation, and he was a musician of no mean ability. He did nothing by halves, and in his service to his employer, his duties at the organ, and his work of preparation for the Bar he manifested this to a great degree. He was one of the organizers of All Saints' Church, near Wayne Junction, and was one of the delegation which applied to the Synod for assistance in the development of the work in that portion of our city. As superintendent of the Sunday school he insisted upon order and orderliness, and was anxious to develop in his scholars a love for the truth, an interest in religion, and a steadfastness in Lutheran convictions. He had long looked forward to a large and handsome church building, but the Lord took him as he was about to realize the beginning of his desire. He was one of the organizers of the Deaconess' Board of the General Synod, for which he prepared the charter, and secured the approval of it by the courts of this city, and was looked upon, as the president said at the funeral service, "as an adviser upon whose judgment the Board could rely." Through his efforts the call for the meeting of young people's societies in the First Church in Pittsburg on October 30 and 31, 1895, went forth, for he originated the idea in the Pennsylvania State League, and as a delegate from that League to New York secured the endorsement of that State League. He was active in the organization of the Luther League of America at that meeting in Pittsburg. From that date until his death he was officially connected with the League as a member of the Executive Committee, and for several years past the chairman of the Finance Committee, and everything was done by him for the League as if it were for himself. He was interested in his Church, and had no patience with those who claim to be Lutherans and are excusing the Church before others. He believed a man should be loyal to his Church, and at all times be ready to stand up for it and give a reason for the hope that is in him. He was not so narrow that he could not see beyond the division walls which separated his own General Synod from the other branches of the Church, but he saw in all of them members of the

same family who, although there were differences, were working for a common cause. He believed in meeting with all shades and divisions of the Church, and helping in its progress throughout the land. Nor was he so bound that he did not see good in others and acknowledge it, being ever ready to help in every good work for the Master. We will miss his presence and his advice in every activity of the Church. His desire was that through the Luther League the young people might be led to know and to esteem it a privilege to engage in the Master's service. Few give themselves wholly to the work, and if out of his death shall come additions to the serving force of the Church his life will not have been spent in vain.

We rejoice in his life because in it were manifested traits which make a man. He was honest, never doing that of which he would be ashamed; he was honorable in all his actions; he was prompt in meeting his engagements; he was orderly in all his work; he was a man of deep convictions, and ready at all times to maintain his position, which he had reached after careful study and prayer; he was a business man upon whom those could rely who had any dealings with him, and he was successful in every line of work which he undertook; he was a man in every sense of the word, and a Christian man who was not ashamed to stand up for the truth at all times. Like the friends of Paul, we sorrow that we will see his face no more.

From Our General Secretary

"FRANK A. HARTRANFT, Esq., died suddenly on January 18, 1906, and was buried on the 22d." These lines caught my eye, and the brief obituary in *The Lutheran Observer* of January 26 filled me with profound sorrow. The death of so valued a friend and adviser came to me as a personal loss. Our human limitations at times like these are so perceptible, even in offering our heartfelt condolence.

Mr. Hartranft was an ardent Luther Leaguer. He was a member from Pennsylvania of the Joint State Committee on National Luther League, and secretary of that committee. His name is affixed to the call for the National Luther League Convention at Pittsburg, Pa., October 30 and 31, 1895. As the secretary of the Joint State Committee he asted as secretary of that initial convention.

He was made a member of the National Executive Committee, and was invaluable in his services to that committee. He was made chairman of the Finance Committee of the Luther League of America. In this difficult position he made his ability felt and recognized. His reports were clear, succinct; and all who heard him at either State or National Conventions admired his talents.

Both in the work of the National League and the League of Pennsylvania, the District League and the League of his local congregation also, Mr. Hartranft felt a deep interest. On the occasion of the First National Luther League Convention he delivered an address on "The Luther League—What It Is." By request this address was revised and delivered at the grand rally at the convention at St. Paul in 1902. It is incorporated in the Luther League Handbook as an authoritative and official statement of the Luther League of America.

Mr. Hartranft was identified with many interests of the Lutheran Church besides the Luther League, and was one of the Church's most prominent laymen in Philadelphia.

We can only express in words our sorrow upon the privation of the kind and prudent words of a good counselor.

Letters on the Secretary's desk from different parts of the country tell of the good work of the Leagues in the District and local work. One pastor writes of the good attendance at the devotional meetings, and of the excellent result attained in gathering into the Luther League so many of his young people, who, before it was organized, were straying into other folds.

Some of our State Leagues are already considering plans for their annual conventions in 1906. We hope to have from all our Luther Leagues good representations at the seventh biennial convention at Canton, Ohio, October 29, 30, 31, 1906.

The New Year's service we attended at one of our Young People's meetings was good. A hopeful view was taken for 1906, and one of the practical thoughts was the need for personal work. This is a good keynote for the year. Personal work for Christ in your own home church. LUTHER M. KUHNS.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE
LUTHER LEAGUE OF AMERICA
IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. Eilert,
WITH
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AS SPECIAL ASSOCIATES,
And the co-operation of the Executive Committee of the Luther League of America.

Subscription, 50 Cents a Year.
Club Terms on Application.
Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

LUTHER LEAGUE REVIEW,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 131 Liberty St., New York.

Editorial

There never was a time when the opportunities of our Lutheran Church were as great as they are to-day in America. President Roosevelt's words are true: "The Lutheran Church is destined to be one of the two or three greatest, most important national and most distinctly American churches." The field is ripe for the harvesting. The facts and figures presented by the superintendents of home missions are thrilling and startling.

The Lutheran Church can easily become not "one of two or three," but the very first in numbers and influence in America. She can impress upon America her life and character, her Christ-centric theology, her deep and broad church life, her simple and robust piety. She can, if she will, impress herself upon the thought and life of this nation in such a way that she will be the truly American Church.

There are reasons why. First of all, because of her clean cut, positive, vital, conservative faith. She is the only Church in America to-day that stands unequivocally and unanimously, without a dissenting voice, on the old doctrine of the atonement, Christ our substitute, becoming a curse for us, dying the just for the unjust, believing simply and absolutely, the blood of Jesus Christ, God's Son, cleanseth us from all sin.

Then her field is larger than that of any other Church in this country. The vast number of immigrants from Lutheran lands across the sea has brought to her doors an opportunity such as no other denomination can possibly have.

Again, when you stop to consider the class of people these are it can readily be realized that they constitute the very best material for Church work and for the building up of strong evangelical congregations.

Therefore her people must awake to two most important facts. First of all the need of more young men from the best Lutheran families to enter the ministry. If they do not come from our Lutheran homes whence shall we secure them? Then we must have more money, larger gifts and offerings to the cause of home missions. Our Lutheran Home Mission and Church Extension societies ought to be especially remembered by all our people just at this time. Why not make this whole, intensely interesting subject a matter of earnest prayer and study? We need the men and the money. Let us give and pray that our Church may be equal to her duty and her opportunity.

With the Lenten season before us let us ask ourselves, "What can I do during this Lenten time to help along the great cause of our Lutheran Church in America?"

Prayer is too often with us a mere matter of form, and we are led to regard it as being designed only for times of great need. It is very easy to pray when in trouble or in pain, danger, bereavement or affliction, but this is a very low type of prayer. To call upon God only when in trouble is not very creditable to the Christian. It seems selfish. The highest type of communion with God is living in His presence daily and continually, considering it a joy to love, serve and obey Him. To call on God only when we want some favor is to make a servant of our Maker. Yet do not many do just this very thing? Is not God forgotten prosperity smiles upon us, and when plenty is showered upon us, and remembered only when some severe trial is visited upon us? How much better is regular than periodical praying, and how much more pleasing to God. How much better it is by the "eye of faith" and "the ladder of prayer" to be in close communion with God, and how much more sure are we of a welcome audience with Him.

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It is again our painful duty to chronicle the death of another pioneer in the Luther League work. The National League is only a little over ten years old, but in that time we have been called upon to record a number of deaths of men active in the service who were devoted to the League and the Church. In the death of Frank A. Hartranft we have lost a true and faithful friend, one whose life was an example of an earnest and devout Christian that might well be emulated. It is hard to realize that we shall no longer have his advice and counsel. Ours is a great loss, but our loss is his gain, for he has gone to his reward. His memory will long linger in our hearts.

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Wrong expressions often come from wrong impressions.

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History is full of the goodness of God! And chronology is punctuated with a Star of Mercy, standing over the Birth of Jesus and starting the new era of brotherly kindness to all men.

Publishers' Column

The largely increased use of the Luther League Topics by our Luther Leagues is a source of great encouragement to those who are preparing these lessons. They deserve a still wider circulation, and we hope that with the new quarter beginning March 4 a number of Leagues who are not yet using the Topics will try them. The new number will be ready for mailing on February 15. Send in your orders at once so as to assure a prompt supply.

Users of the Topics will find the Luther League Calendar and Topic List of great value. This little booklet should be widely circulated, in fact, it ought to be in the hands of every one using the Topics. Copies will be sent postpaid on receipt of 10 cents in stamps; three copies, 25 cents; fifteen copies, $1.

A contributor to the Review in far off Japan to whom we sent a Luther League Badge as a Christmas remembrance writes: "The beautiful League pin received. It was indeed kind of you to remember me, and I shall highly prize it, for I am as staunch a Luther Leaguer as ever, though so far from home."

If our friend in Japan prizes this little pin so much we have no doubt there are many others not wearing the badges who would appreciate it just as highly. Have you a badge? If not you should get one at once. Every Leaguer should wear one. Why not order a number for the members of your League?

Get the books of the Reading Courses if you want to be an intelligent Lutheran. There are those who do not appreciate the value of these books, but they would if they had them. You can get these books on easy terms. Write for particulars.

We are ready to supply books suitable for the Lenten season. See note elsewhere about these books.

Address all orders and remittances to Luther League Review, P. O. Box 876, New York.

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A Thought From Luther.

"The winter time is God's time of preparation. He will not only make the earth, but also heaven more beautiful. In winter He puts on a working dress. Afterward He will put on an Easter coat and a Pentecostal robe." Is your Junior League doing *effective* work?

The Inner Mission Society

(*Continued from page* 11.)

Himself has set us. Such a society would prove to be a most useful helping hand to the pastoral office, and could in addition provide the means for the support of one or more parish deaconesses or other qualified helpers who would devote all their time to the ministry of mercy.

The General Society also purposes "to cooperate with such institutions and agencies among us as are already engaged in Inner Mission work, to undertake new Inner Mission activities as circumstances may suggest and demand, and to bring into closer union of effort the institutions, agencies and persons among us engaging in Inner Mission work."

We already have quite a number of Orphans' Homes, and a number of Hospitals, Homes for the Aged, Deaconess Motherhouses, and Immigrant and Seamen's Missions, all more or less intimately connected with the Church; but we have no fully established and organized City Mission like those of Berlin, Hamburg and other German cities.

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A Daily Sentiment for the Season of Lent

(*Continued from page* 14.)

MONDAY, MARCH 12.

"The Spirit of God hath made me, and the breath of the Almighty hath given me life."—Job 33:4.

Every Christian ought to be proud of a good ancestry—of an ancestry which goes back beyond nature, beyond maternity, beyond the flesh. We have a pedigree which is older than the mountains, older than the stars, older than the universe. We are come from a good stock; we are branches of a high family tree; we are scions of a noble house, a house not made with hands, eternal in the heavens. Nature is the parent of our flesh, but the Divine is the Father of our spirits; the Spirit of God has made us, and the breath of the Almighty has given us life.

TUESDAY, MARCH 13.

"Teach me to do Thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness."—Psalm 143:10.

Thou wouldst not have me accept Thy will because I must, but because I may. Thou wouldst have me take it, not with resignation, but with joy; not with the absence of murmur, but with the song of praise. How shall I reach this goal? I shall only reach it by feeling what the Psalmist felt—that Thy will comes from a "good Spirit" and goes towards a land of uprightness. Teach me that Thy will is love; teach me that Thy love is wise. Guide me not blindfold, but with open eyes. Grant me the power to look both behind and before—behind to "Thy good Spirit," before to "the land of uprightness." Give me the blessedness of the man whose *delight* is in Thy law, who can tell of Thy statutes rejoicing the heart. I shall obey Thy will in perfect freedom when I can say "Thy Spirit is good."

WEDNESDAY, MARCH 14.

"Behold I will pour out my Spirit unto you, I will made known my works unto you."—Proverbs 1:23.

The words of a man can be fully understood by thee, only insofar as thou canst enter into his spirit. In vain will be talk to thee of sorrow, if thou hast not known sorrow; in vain will be discourse to thee of beauty, if thou hast not felt beauty. All thy revelations come from the spirit within thee. If thy spirit is not on the same mental height with him who walks by thy side, he might as well speak in a foreign tongue. And even so it is with the words of God. Before God can speak to thee, He must raise thee up to His own level. The divine alone can understand the divine. Then, when the Spirit comes, the old words will come to thee as something new. Thou shalt marvel at the richness of the Lord's Prayer, at the power of the Sermon on the Mount, at the tenderness of the story of the prodigal son. Thou shalt be surprised at the melody of old psalms, thrilled by the novelty of familiar incidents, stirred by the freshness of well known passages. To him who is a new creature old things are all made new.

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I asked a man the other day what work he did. "I am a pattern maker," he replied. So are we all. Oh, that our pattern is a good one, fashioned after that of the Holy One.

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Greater New York

—The first meeting for the new year of the New York Ministers' Association was held in the Y. M. C. A. Hall, Second avenue and Tenth street, on Monday, January 8. The Rev. A. Steimle read the paper on "Worship, a Function of the Christian Congregation." The discussion was opened by the Rev. C. Armand Miller, D. D. The annual election resulted in the Rev. C. Armand Miller, D. D., being chosen as president, the Rev. S. G. Trexler as secretary, and the Rev. J. Anderson as treasurer. The time of the next meeting has been tentatively changed to Monday, February 19, at 11 a. m. Consideration and final action on the Lutheran Seamen's Mission has been made the special order for that meeting. The report will be presented by the Rev. G. C. F. Berkemeier, D. D., and it is hoped that there may be a full attendance.

—Prof. Frederich Delitzsch, of Berlin, is now in New York city giving his lectures on "Bibel and Babel," which he delivered also before Emperor William. His audience at the Academy of Medicine, January 16, was large and made up of representative people.

Philadelphia

—An important meeting in the interests of missions and Church extension was held in St. Mark's Church, Spring Garden street, on Monday evening, January 22, under the auspices of the Lutheran Mission and Church Extension Society. Addresses were made by E. Augustus Miller, Esq., and Prof. Jacob Fry, D. D.

—The Sunday School of Bethlehem Church, Rev. George C. Loos, pastor, enrolls 86 officers and teachers and 537 scholars. The offerings during the year amounted to $1,188.

—On Sunday, January 7, 1906, Rev. H. F. Sieger, the newly elected pastor of the Resurrection Church, preached his first sermon, at which time Holy Communion was administered to a large congregation. A number of families have expressed their desire to unite with this growing congregation. The Resurrection has a bright future. On Sunday, January 14, Rev. Sieger was installed.

Washington

—The Church of the Atonement, recently organized by the General Council English Home Mission Board, has a charter membership of 36, and is contemplating the purchase of a very desirable lot on which to build in the near future. The church will be located sixteen blocks from the nearest Lutheran church, and in a section which promises much for the future. The prospects for substantial growth are very bright.

—The Church of the Reformation, of which the late Rev. Dr. Parson was pastor, has extended a unanimous call to Rev. John Weidley, D. D., of Pittsburg, who has accepted the call.

Pittsburg

—Services commemorating the beginning of Lutheran Missions in India, 200 years ago, by Ziegenbalg, were held in the First Lutheran Church on January 17. Rev. Prof. Jacob Fry, D. D., and Rev. Prof. Luther Kuhlman, D. D., made the addresses.

San Francisco

—A $400,000 hospital is to be provided for by the German Benevolent Society of this city. It will have room for 200 patients. The cornerstone has been laid.

Toledo

—St. Luke's Church has purchased a new building site at the corner of Bush and Ontario streets, and plans will be prepared at once for a handsome, substantial brick structure, to be erected in the spring. The lot just purchased cost $1,500. St. Luke's Church was organized less than a year ago through the efforts of Dr. J. G. Neiffer, of Trinity Lutheran Church, and the Rev. J. S. Herold placed in charge. It has grown in membership entirely beyond the expectation of the organizers, and promises to be one of the strongest church organizations in that part of the city.

Dayton

—The contract for the new edifice of the First Church has been let. Work will begin at once, and it is hoped to have it completed by January 1, 1907. The new church will be one of the finest in this city and will cost over $100,000.

Rochester

—The Church of the Reformation has sustained a great loss in the death of William J. Steinhauser, a cousin of the late Rev. J. Steinhauser, D. D. He was actively identified with the congregation for thirty-six years, and was zealous in every good work. He helped to organize the three English mission Sunday schools—Grace, Trinity and St. Paul's—and he stayed with each of them until they were on a sure footing. He was a cheerful, unselfish Christian, "diligent in business, fervent in spirit, serving the Lord."

Atlanta

—The Church of the Redeemer received as a New Year's greeting from Capt. John Paulsen a check for $500. The gift is for the completion of the Sunday School rooms.

Nashville

—St. Paul's Lutheran Church was organized in this city January 7. St. Paul's is a daughter of the First Church, which sent out thirty of her members to form the new organization. Rev. W. C. Seidel is at the head of the new church, and is organizing his workers for systematic and aggressive effort.

Jersey City

—Rev. Eugene E. Neudewitz, pastor of Holy Trinity Church, tendered his resignation as pastor, to take effect on Easter Sunday, April 15, and has accepted a call as missionary superintendent of the New York and New Jersey Synod.

Scranton

—On Sunday, January 7, Rev. A. L. Ramer resigned the pastorate of St. Mark's Lutheran Church, in order to accept the call of the Slav Mission Board of the General Council to take up mission work among the Slovak people. In

order to qualify himself for this new field of labor, Rev. Ramer will go to Hungary to study the language and customs of the people in their homeland.

Miscellaneous

—It is estimated there are 200,000 Lutherans in India. Of these, 77 natives are ordained Lutheran ministers, 80 others are studying for the ministry, and nearly 600 young Indian men and women are preparing and being prepared as teachers. Nearly 1,900 of the class last named are in the service of our different mission societies now at work in that field. In addition to the native teachers and preachers, 880 others are engaged as catechists, making a total of 2,833 native laborers at work under the direction of our Church's missionaries in India. One Danish, two American and five German Lutheran foreign mission societies are reported at work on the East India fields. Our Church led the way in opening foreign mission work in India 200 years ago.

—Rev. Samuel Sprecher, D. D., LL. D., died at San Diego, Cal., on January 9, 1906, at the age of ninety-five years. Dr. Sprecher was the second president of Wittenberg College, and is said to have been connected with that institution in some capacity for thirty-five years. Dr. Sprecher had unusual ability as a preacher and teacher of religion, which was widely recognized outside as well as within the Lutheran communion.

—The Joint Committee on Common Service was in session recently in Philadelphia.

—Bethany College is making an effort to secure funds for the payment of its debt. Inspiration is lent the movement by an offer of $30,000 from Mr. C. A. Smith, of Minneapolis, provided sufficient money is secured to cancel the debt.

—The first number of the "California Lutheran" is out. It is published in the interest of the Southern Conference of the California Synod, and is interestingly edited by the publishing committee, Revs. Hoick, Deitz and Hillerman.

—Rev. O. Kuhr, formerly a member of the Iowa Synod, has been elected president of the newly organized Synod of St. Katharina, Parena and other States in South America.

—The magnificent new Tabor Church, Berlin, Germany, was dedicated December 20. Court Preacher Dr. Faber preached the main sermon. Both the Emperor and the Empress were present.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

New York City District

—At its annual meeting, held Monday, January 22, at the Church of the Holy Trinity, the District League of New York brought to a conclusion its work of 1905 and entered upon a new year of activity. Besides the usual reports, the various committees and officers rendered reports summarizing the work of the past year, and all of these pointed toward increased activity and accomplishment. The Leagues have grown in size, the meetings are better attended, more work is being done in all departments, notable among which is the Reading Circle, in the Literature Committee's field, than last year. The financial condition of the League is better than that of the preceding term, and in every respect the League has shown improvement. The success of the year's work was well outlined in the report of the president, Mr. Bran-

des. The president's report also contained a number of recommendations, which were considered and adopted. They included recommendations to again subscribe $70 to the General Secretary's salary fund and to continue the Reading Circle. The courtesy of the floor was extended to Mr. Pusch, treasurer of the Minnesota League, and Mr. D. W. P. Meyerholz, president of the Brooklyn District League, who briefly addressed the meeting, extending greetings and good wishes, which the League reciprocated, through the president. Before the old organization was dissolved, Mr. George D. Boschen introduced a resolution expressing sorrow at the passing away of Mr. F. A. Hartranft, who had served on the Finance Committee of the National League, and sympathy for the bereaved. When the roll of new delegates had been called, the election of officers was held, all officers of last year being re-elected, not because such is the general custom, as the nominating committee in its report expressed it, but because re-election seemed to be for the best interests of the League. The officers are as follows: President, Henry D. Brandes; vice president, George A. Kuhirt; recording secretary, William Messinger; corresponding secretary, Fred Ihlo; treasurer, Albert J. Peterson.

—On Monday, January 29, members of the Luther League of New York met at the Hotel Vendome for their fifth annual dinner. All the Leagues were well represented, there being in all about 175 members and friends present. Grace was asked by the Rev. J. Kopp, of Port Chester. After the banquet, President H. D. Brandes welcomed the people and introduced the first speaker of the evening, Rev. M. S. Waters, of Newark, who spoke on "The Relation of the Pulpit and the Pew." He said the pews are too often empty, that people fail to express appreciation of the efforts of their pastor, and that members do not confide enough in him. Pastor Waters concluded his remarks with an earnest appeal to the Leaguers to see that the bond between pulpit and pew is strengthened. State President James M. Reynolds and President D. W. P. Meyerholz, of Brooklyn District League, were present and extended the greetings of their respective organizations. The topic of the last speaker, Rev. John C. Seegers, of Easton, Pa., was "What the Young Lutheran Should Be." "Lutherans," said he, "should be Lutherans by conviction, and confess the doctrines of the Church because they firmly believe that these doctrines are in accordance with the teachings of Holy Scripture. We should show this faith by our loyalty to the Church, its institutions, and earnest work in our own congregations."

—The Luther League of St. Paul's Church, Rev. Frederick Bosch, pastor, has shown its active interest in the cause of Lutheran Foreign Missions by pledging itself to pay for the education of a native boy in the mission schools in India. This scholarship is to be known as the Ehrhardt scholarship, in memory of the late Rev. Julius Ehrhardt, the first pastor of St. Paul's Church.

—The Young People's Society of Christ Church, Rev. G. U. Wenner, D. D., pastor, held its first annual meeting January 15. The president, Mr. Wedell, made the following appointments of delegates to the District League: Euodia, delegate Miss K. Frohman; alternate Miss A. Williams; Luther League, Senior, delegate Mr. W. Neumueller, alternate Mr. W. Voigt; Luther League, Junior, delegate Mr. J. Dudde, alternate Mr. J. Bentz; King's Daughters, delegate Miss K. Hengst, alternate Miss L. Birkenhauer; Sunshine Circle, delegate Miss E. Yetter, alternate Miss E. Dudde. After this music was offered and refreshments were served.

—On Thursday evening, January 18, the Luther League of St. Paul's Church, East Port Chester, Conn., Rev. John Kopp, pastor, held a rally, attended by all its members and many of the older church members. The service was conducted by the pastor, and addresses were made by I. Searles Runyon and E. F. Eilert, A. M., of THE REVIEW; Henry D. Brandes, president of the District League of New York, and D. W. P. Meyerholz, president of the Brooklyn District League, and Frederick L. Rath, of Brooklyn. The official representatives conveyed greetings, and Mr. Brandes presented the work and purpose of the District League. St. Paul's contemplates joining the District League. St. Paul's Luther League was organized on the evening of October 17, 1905. The officers are: President, Rev. John Kopp; vice president, Miss Sophie Ponty; secretary, Miss Anna K. Hess; financial secretary, Miss Florence Dehmer; treasurer, Miss Martha Haegert. The League from its very beginning has made rapid strides. The members have all subscribed to THE LUTHER LEAGUE REVIEW. They have also a Luther League Library, containing the first and second Reading Courses, and the Topics are used. The Luther League badge is worn by every member. The League has started a fund for a new organ.

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Brooklyn District

—The regular meeting of the Brooklyn District Luther League was held Monday, January 15, at Holy Trinity Church, Rev. A. Steimle, pastor. The meeting opened in the usual manner, prayer being offered by Rev. S. G. Trexler, pastor of the Church of the Messiah, followed by an address by Mr. I. Searles Runyon, associate editor of THE LUTHER LEAGUE REVIEW. Regular business of the District League was transacted, including the election of officers, as follows: President, Mr. D. W. P. Meyerholz; first vice president, Mr. F. L. Rath; second vice president, Mr. Harry Arnold; third vice president, Mr. Robert Heech; recording secretary, Mr. Charles Herter; corresponding secretary, Miss Adeline Aschoff; treasurer, Mr. Joseph C. Hecker, Jr. The meeting closed with prayer by Rev. A. Steimle.

—The young people of St. Luke's Church, Washington avenue, Rev. C. B. Schuchard, pastor, organized a Luther League on Tuesday evening January 23. Association with the District League will probably be effected promptly.

NEW JERSEY.

—In the death of the Rev. G. A. Bruegel, pastor of St. John's Church, Phillipsburg, the Luther League of that church recognizes a severe loss, and by resolution has borne testimony to its sorrow and to Rev. Bruegel's devotion to the young people and their cause.

PENNSYLVANIA.

Philadelphia District

—The January convention of the Philadelphia District Luther League was held on Tuesday evening, January 23, in the Church of the Apostles, Rev. G. B. Hancher, Ph. D., pastor. Rev. E. P. H. Pfatteicher delivered a thoughtful address on the subject, "The Young People of Today—The Active Church of Tomorrow." An interesting and full report of the recent Pennsylvania State Convention was given by Miss Anna M. Stilz. Mr. W. C. Stoever gave a few impressions of this successful convention. He also spoke of the great loss which the Philadelphia District sustains in the death of Mr. Frank A. Hartranft. Mr. Stoever testified to the noble character of this faithful laborer, who was so devoted and active in every part of the Church's great work. Appropriate resolutions on the death of Mr. Hartranft were adopted. Arrangements for the midday Lenten services to be held in St. John's Church were reported, the committee desiring the hearty co-operation of the members of the District League to make these services a success, as in the past year.

Lancaster District

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trict League will be held in Trinity Lutheran Church, Lancaster, Rev. J. E. Whitteker, D. D., pastor, on Tuesday, February 22. The business, devotional and social sides of the Luther League will be discussed in a series of papers, and there will be model presentations of the Topics for Seniors and Juniors.

—Trinity Luther League, Lancaster, has elected the following officers: President, Mr. Henry Carpenter; vice president, Mr. George Leonard; recording secretary, Miss Anna Bair; corresponding secretary, Miss Bessie Rote; financial secretary, Miss A. Whitteker; treasurer, Mr. Frank Arnold; organist, Miss Heinitsh. Dr. Whitteker, pastor of the church, is giving the League a series of Biblical lectures. A silver offering is taken up at these lectures and added to the fund for Muhlenburg College. The Sunday evening meetings of the League are well attended and interesting.

—The Trinity Luther League, Ephrata, celebrated its eleventh anniversary January 8. The attendance was large, and Dr. J. E. Whitteker and Rev. J. S. Schantz made addresses. The church choir rendered special music for the evening.

Pittsburg District

—A circular letter from the president, Mr. Frank Richter, to the members of the Luther League at Beaver Falls, gives a summary of the year's work, which includes some interesting particulars. The League began with eighteen members and has grown to ninety-eight. The League uses "Bible methods only," possesses the complete Reading Course, which is put to practical use; has a "special fund for the education for the ministry of some worthy member of the League"; raised during the year for all purposes, $214.69, of which $30 was given for the support of a native teacher in India, and $18 toward the erection of new buildings at Rajahmundry and Peddapur, and supervises a Junior League.

—The Luther League of the First German Lutheran Church, Beaver Falls, Rev. John Scheer, pastor, numbers between sixty and seventy active members. The officers are: August Busse, president; George W. Scheffler, vice president; Ena Cron, secretary; Charlotte Eberhardt, treasurer; Elsie Kruckenberg, organist; Farewell Robinson and Joseph Loeffler, librarians. The Luther League Topics are used, and the League also has the Reading Course in its library. The League gave $40 to the parsonage building fund of the Church on Christmas Eve.

Greensburg District

—The Luther League of Zion Church, Greensburg, Rev. W. J. Miller, D. D., pastor, has fifty active members and is in a flourishing condition. The Topics are used. The League educates an Indian girl, has during the year contributed to the purchase of an organ for the church at Youngwood, Pa., has helped to furnish a room in the hospital, paid a share of the cost of an organ for the county jail, and each member subscribes to the General Secretary's salary fund. The last quarterly meeting of the Greensburg District League was held in this church and was addressed by Rev. Charles L. Fry, Literature Secretary. The officers of the League are: President, Loutehs T. Bowman; vice president, Luther D. Miller; secretary, Miss Mary Bott; treasurer, James Gregg, chairman lookout committee, Frank Walthour; chairman social committee, Mrs. W. J. Miller.

—The Luther League of the Penn Lutheran Church, Penn Station, Rev. Philip Doerr, pastor, recently elected the following officers: President, A. F. Landis; vice president, Paul Larson; secretary, Anna Robinson; assistant secretary, Anna Herholz; treasurer, Amanda Wegley; librarian, Anna M. Landis; organist, Sadie Larson.

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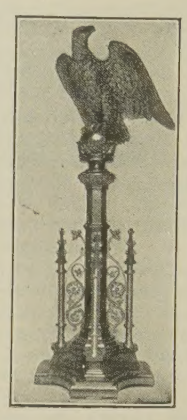
—The Luther League of St. John's Lutheran Church, East Liverpool, at its recent meeting elected the following officers to serve during the present year: President, S. Luther Gilbert; vice president, Harry Mehlman; secretary, Miss Emma Luepke; treasurer, Miss Emma Reidel. The League was represented at the Pittsburg District Convention, held last November in St. John's Church, Pittsburg, by Mr. Leo Reinartz. The sum of $10 was lately donated to the General Council Church Extension fund and $10 to the orphans at Zelinople, Pa. The League's fund for a new pipe organ is growing nicely, its library is receiving valuable additions, and the League itself is increasing in numbers and power.

—The United Norwegian Synod, one of the smaller Lutheran bodies in America, is a leader in education. Its institutions are: Theological Seminary, St. Paul, Minn.; St. Olaf College, Northfield, Minn.; Augustana College, Canton, N. Dak.; Concordia College, Moorehead, Minn.; Luther College, Ottawa, Ill.; Waldorf College, Forest City, Ia.; St. Ansgar Seminary, St. Ansgar, Ia.; Normal School, Madison, Minn.



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